

United States Department of the Interior
National Park Service

**NATIONAL REGISTER OF HISTORIC PLACES
REGISTRATION FORM**

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in How to Complete the National Register of Historic Places Registration Form (National Register Bulletin 16A). Complete each item by marking "x" in the appropriate box or by entering the information requested. If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions. Place additional entries and narrative items on continuation sheets (NPS Form 10-900a). Use a typewriter, word processor, or computer, to complete all items.

=====

1. Name of Property

=====

historic name Wadsworth Congregational Church

other names/site number _____

=====

2. Location

=====

street & number 1301 Rock Creek Dairy Road not for publication N/A
city or town Whitsett vicinity X
state North Carolina code NC county Guilford code 081 zip code 27377

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3. State/Federal Agency Certification

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As the designated authority under the National Historic Preservation Act of 1986, as amended, I hereby certify that this X nomination _____ request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60. In my opinion, the property X meets _____ does not meet the National Register Criteria. I recommend that this property be considered significant _____ nationally _____ statewide X locally. (_____ See continuation sheet for additional comments.)

Jeffrey J. Crows SHPD
Signature of certifying official

10/31/02
Date

North Carolina Department of Cultural Resources
State or Federal agency and bureau

In my opinion, the property ____ meets ____ does not meet the National Register criteria. (____ See continuation sheet for additional comments.)

Signature of commenting or other official Date

State or Federal agency and bureau

=====
4. National Park Service Certification
=====

I, hereby certify that this property is:

____ entered in the National Register _____
____ See continuation sheet.
____ determined eligible for the _____
National Register
____ See continuation sheet.
____ determined not eligible for the _____
National Register
____ removed from the National Register _____
____ other (explain): _____

Signature of Keeper Date
of Action

=====
5. Classification
=====

Ownership of Property (Check as many boxes as apply)

☒ private
☐ public-local
☐ public-State
☐ public-Federal

Category of Property (Check only one box)

☒ building(s)
☐ district
☐ site
☐ structure
☐ object

Number of Resources within Property

Contributing	Noncontributing
<u>1</u>	<u>0</u> buildings
<u>0</u>	<u>0</u> sites
<u>0</u>	<u>0</u> structures
<u>0</u>	<u>0</u> objects
<u>1</u>	<u>0</u> Total

Number of contributing resources previously listed in the National Register N/A

Name of related multiple property listing (Enter "N/A" if property is not part of a multiple property listing.)

N/A

6. 6. Function or Use

Historic Functions (Enter categories from instructions)

Cat:	RELIGION	Sub:	religious facility

Current Functions (Enter categories from instructions)

Cat:	RELIGION	Sub:	religious facility

7. Description

Architectural Classification (Enter categories from instructions)

Late Victorian: Gothic

Materials (Enter categories from instructions)

foundation	CONCRETE
roof	Tin
walls	Weatherboard
other	Wood

Narrative Description (Describe the historic and current condition of the property on one or more continuation sheets.)

8. Statement of Significance

Applicable National Register Criteria (Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing)

- ☐ A Property is associated with events that have made a significant contribution to the broad patterns of our history.
- ☐ B Property is associated with the lives of persons significant in our past.
- ☒ C Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.

☐ D Property has yielded, or is likely to yield information important in prehistory or history.

Criteria Considerations (Mark "X" in all the boxes that apply.)

- ☒ A owned by a religious institution or used for religious purposes.
- ☒ B removed from its original location.
- ☐ C a birthplace or a grave.
- ☐ D a cemetery.
- ☐ E a reconstructed building, object, or structure.
- ☐ F a commemorative property.
- ☐ G less than 50 years of age or achieved significance within the past 50 years.

Areas of Significance (Enter categories from instructions)

ARCHITECTURE

ETHNIC HERITAGE: BLACK

Period of Significance C. 1885

Significant Dates C. 1885

Significant Person (Complete if Criterion B is marked above)
N/A

Cultural Affiliation N/A

Architect/Builder Unknown

Narrative Statement of Significance (Explain the significance of the property on one or more continuation sheets.)

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9. Major Bibliographical References

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(Cite the books, articles, and other sources used in preparing this form on one or more continuation sheets.)

Previous documentation on file (NPS)

☐ preliminary determination of individual listing (36 CFR 67) has been requested.

___ previously listed in the National Register
___ previously determined eligible by the National Register
___ designated a National Historic Landmark
___ recorded by Historic American Buildings Survey # _____
___ recorded by Historic American Engineering Record # _____

Primary Location of Additional Data

X State Historic Preservation Office
___ Other State agency
___ Federal agency
___ Local government
___ University
___ Other

Name of repository: Survey and Planning Branch, North Carolina Historic
Preservation Office, Raleigh, NC

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10. Geographical Data

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Acreage of Property 1.05 acres

UTM References (Place additional UTM references on a continuation sheet)

	Zone	Easting	Northing	Zone	Easting	Northing
1	<u>17</u>	<u>626300</u>	<u>3989860</u>	3	___	___
2	___	___	___	4	___	___
___ See continuation sheet.						

Verbal Boundary Description (Describe the boundaries of the property on a
continuation sheet.)

Boundary Justification (Explain why the boundaries were selected on a
continuation sheet.)

=====

11. Form Prepared By

=====

name/title Susannah Franklin Buss

organization _____ date 07/26/01

street & number 1313 Winstead Place telephone 336-275-7897

city or town Greensboro state NC zip code 27408

=====

Additional Documentation

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Submit the following items with the completed form:

Continuation Sheets

Maps

A USGS map (7.5 or 15 minute series) indicating the property's location.
A sketch map for historic districts and properties having large acreage
or numerous resources.

Photographs

Representative black and white photographs of the property.

Additional items (Check with the SHPO or FPO for any additional items)

=====
Property Owner
=====

(Complete this item at the request of the SHPO or FPO.)

name Wadsworth Congregational Church

street & number P. O. Box 65 telephone 336-449-0710

city or town Sedalia state NC zip code 27342

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Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C. 470 et seq.).

Estimated Burden Statement: Public reporting burden for this form is estimated to average 18.1 hours per response including the time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Chief, Administrative Services Division, National Park Service, P.O. Box 37127, Washington, DC 20013-7127; and the Office of Management and Budget, Paperwork Reductions Project (1024-0018), Washington, DC 20503.

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**NATIONAL REGISTER OF HISTORIC PLACES
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Section 7 Page 1
Wadsworth Congregational Church
Whitsett vicinity, Guilford County, NC

The Wadsworth Congregational Church, founded in 1870 by Reverend Madison Lindsay, erected this structure c. 1885 on the site of the former log church building. Originally, it was positioned near Rock Creek Dairy Road, but in the 1970s it was moved approximately 200 feet to the northeast and a newer church building was constructed on its former location. Both sit on an approximately two-and-a-half-acre cleared lot. The lot is bounded on the north side by Judge Adams Road, and on the other two sides by woods. The 1885 building still occupies a prominent place on the open lot, and is easily visible from the road, facing west.

The Gothic Revival church is rectangular, symmetrical and simple in shape and size. The one-room church has a small vestibule that supports a bell tower. White-painted plain weatherboard covers this frame building, and a standing seam tin roof was replaced to match the original in 1994.

The five-bay façade features four narrow, very pointed, three-light Gothic-arched windows that flank a double-leaf door, topped with a triangular two-light transom. These windows feature wide surrounds. The vestibule and main roof are front gabled, with boxed eaves and returns. Above these rises the bell tower with a pyramidal roof and louvered openings sheltered by projecting eaves that open into the space that held the church bell. Atop the bell tower is a decorative finial. The bell has been temporarily removed for fear that its massive weight would be too much for the structure while it is under repair, and is stored temporarily in the vestibule of the new church building. The bell came from England and was dedicated to the church as a gift in 1886.

The three-bay side elevations have tall six-over-six double-hung windows spaced evenly. Wooden sills project about two inches under each window. There is a simple back door, reached by climbing seven wooden steps. All doors are replaced. Additionally, when the church was moved, a new foundation of cinderblocks, concrete steps leading up to the front door, and a narrow chimney of cinderblock on the north side, serving a wood stove, were added. Originally the church sat on a stone foundation.

This church has been little altered on the interior and no alterations have occurred on the exterior except for the new concrete block foundation.

The interior of the building has been sheetrocked, and has drop acoustic tile ceilings, though the original beaded board of the ceiling is visible where some of the acoustic tiles have been removed. Some original simple wooden pews remain. Originally there were three wood columns down the center aisle of the church that no longer remain. The original wide board pine floors are intact.

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Wadsworth Congregational Church
Whitsett vicinity, Guilford County, NC

An inspection by Mitch Wilds of the State Historic Preservation Office in Raleigh, revealed clues that corroborate the c. 1885 date of construction. The main sills are hand-hewn timbers and the floor joists and studs are circular sawn. Framing and siding nails are machine cut and wood pegged mortise and tenon corner joints are found on the windows. These elements point to a date of late nineteenth-century construction.¹ The dedication of the bell to the church in 1886 would corroborate this conclusion, because it does not seem logical to give a very large, heavy and expensive bell to a church with no place to mount it.

Situated to the front of the lot, the new church building was erected in 1977. This structure is a non-contributing building and not included in the area to be nominated. The new church building is a one-story brick structure with a front gable roof and front gable portico over the double doors. There is no fenestration on the façade, but the south side has three one-over-one windows and a side entrance door and the north side has seven of the same windows. The rear of this simple structure has a door to the south side and is otherwise plain. The only adornment is a white pointed spire, with a small cross atop, rising from the front of the building.

¹ F. Mitchner Wilds. "Observations and Recommendations for the Wadsworth Congregational Church." For the State Historic Preservation Office, March 2002.

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Section 8 Page 1

Wadsworth Congregational Church

Whitsett vicinity, Guilford County, NC

Section 8: Statement of Significance

The Wadsworth Congregational Church, built c. 1885, is a significant example of a rural African American church in Guilford County and meets National Register Criterion C in the areas of ethnic heritage and architecture. Rendered in the Gothic Revival style, the Wadsworth Congregational Church is more ornate than most Guilford County rural churches of the period featuring pointed arched windows, a belfry, and a neatly finished cornice. Although it was moved approximately 100 feet on its original lot, the church retains its setting and is significant primarily for its architectural value, and therefore meets Criterion Consideration B for moved buildings. The church is locally significant in the area of ethnic heritage and architecture, and therefore meets the church meets Criterion Consideration A for religious buildings.

The Wadsworth congregation was founded by Reverend W. Madison Lindsay in 1870, when he returned to the county of his birth after he had fled to Canada and then to Massachusetts as a runaway slave. In the North, according to church tradition, he was the valet to Henry Wadsworth Longfellow. Northern benefactors, as they did elsewhere in the South for newly created African American communities, provided money to buy the lot, build the church, and donate the bell. The original church building served as one of the first schools for African American children in Guilford County, and this second generation church building also served as a private school. Very little information is available about its function as a school, and further research may reveal sufficient information to make a significance claim in the future.

Historical Background and Ethnic Heritage Context

In 1870, Reverend William Madison Lindsay founded the Wadsworth Congregational Church. According to church tradition, Reverend Lindsay had a remarkable early life. Born in 1833 to slave parents in the community then known as Dennysville, he escaped from his master to Canada and later re-entered the United States and settled in Cambridge, Massachusetts, where he took a position of valet to Henry Wadsworth Longfellow.² Known as an abolitionist, Longfellow would have likely been sympathetic to Lindsay's plight.³ Longfellow traveled to Europe in 1861.⁴ According to church tradition, Lindsay accompanied the poet on his foreign travels. While traveling in Europe together, Longfellow recognized the leadership potential of the young Lindsay and assisted him in entering Oberlin College in Ohio, a co-educational institution, which admitted free blacks and former slaves. Lindsay attended Oberlin from 1862-1866, according to college records.⁵

2 Interview with Willie Breeze, Jr., Chairman, Wadsworth Historical Restoration Society, Whitsett, NC July 10, 2001.

3 "Longfellow, Henry Wadsworth." The Columbia Encyclopedia, Sixth Edition. 2001. www.bartleby.com

4 Roberto Rabe. "Henry Wadsworth Longfellow: Biography".
http://www.auburn.edu/~vestmon/longfellow_bio.html

5 Alumni Records, Former Student File, Box # 152. Oberlin College Archives, Oberlin, Ohio.

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Wadsworth Congregational Church
Whitsett vicinity, Guilford County, NC

After graduation and the end of the Civil War, Lindsay returned to Dennysville, and with reputed monetary help from his benefactor, purchased land, in 1871, and helped the community start this church. The deed for the land purchased on July 1, 1871, shows that John F. Foust sold five acres to William Mc. Lindsay and his Congregational church and school for the sum of one hundred and one dollars. The parcel of land was bounded as follows, "Beginning at a stone on G. H. Clapps line thence west 61 poles 5 links to a stone, Clapps corner thence South 13 poles 5 links a stone, thence East 61 poles 5 links to a stone, thence North 13 poles 5 links to the beginning containing 5 acres and 8 poles on the waters of Alamance Creek."⁶ On June 28, 1894, another deed was executed to amend the original 1871 deed. It states that, "This deed is made to correct a mistake made in a deed executed by J.F. Foust to Wm Mc. Lindsay July 1 1871 wherein the name should have been written Wm M. Lindsay instead of Wm Mc. Lindsay."⁷

The church began as a bush arbor with a plank for a pulpit. A log cabin replaced the arbor, and in 1885 the Wadsworth Congregational Church was built to replace the log structure. According to church tradition, the church and community were named Wadsworth after Longfellow's mother.

Because of his roots in the community, Lindsay was very successful in uniting his community under his religious leadership. The Wadsworth Congregational Church was likely the hub of community activity, similar to so many other African American churches. Church meeting and donation rosters list the names of the congregants.⁸ If these congregants had assumed the last names of their former masters, as was very common, they had belonged to very prominent families of the county. A donation list from the 1890 Annual Meeting names: "Stephen Dick and Cain Dick", of the Robert Dick family of Dunleath, a plantation near Greensboro. Reverend Lindsay married Lettie Morehead, perhaps once a slave of the prominent Moreheads of Blandwood Mansion in Greensboro. The white lines of these families are related, and more research into the African American lines would reveal valuable information about their lineage. Church history shows that William Madison Lindsay changed his name from Madison Lindsay Foust (possibly the name of his former owner). Additionally, the name "Foust," a very prominent Greensboro family, is surname to both the man from whom Lindsay bought the land for the church and later to church members and board members.

Along with founding the church, Reverend Lindsay organized a school for African Americans in Guilford County, possibly the first in the county. The school operated for many years as a private institution and was attended by both

6 Wadsworth Congregational Church Archives, in possession of Willie Breeze, Jr., Whitsett, NC.
7 Wadsworth Congregational Church Archives, in possession of Willie Breeze, Jr., Whitsett, NC
8 Wadsworth Congregational Church Archives, in possession of Willie Breeze, Jr., Whitsett, NC

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Wadsworth Congregational Church
Whitsett vicinity, Guilford County, NC

adults and children. Some students traveled from great distances to attend the school, and they lived in tents while in attendance. Some pupils were able to get employment and build homes in the community, and others helped Reverend Lindsay with his religious and educational endeavors.⁹

In the years following the Civil War, the number of "visible" black churches in the South rose steadily, especially with the influx of northern missionaries and benefactors who supported this effort, as in the case of the Wadsworth Congregational Church. Eager to assert their independence, many black ministers assumed control of their pulpits, much supported by their congregations. Often with the aid of the United States Freedman's Bureau, these churches were commonly the location of a church-operated school to educate the freedmen, and many northern teachers were employed in their service. Churches became centers of the community, not only for religious services and education, but for political activities as well. Ministers and church leaders were important members of their communities and provided leadership to their congregation, while competing with whites many times for public posts and voice.¹⁰

Among the active organizations concerned with the religious, and sometimes secular, education of the former slaves, was the American Missionary Association (AMA). Supported by the Congregationalist church, the AMA was less successful in recruiting blacks to their denomination. Though they had been active in the anti-slavery movement in the North, their strict rules for church behavior and intolerance of the southern African American folk customs often incorporated into their services, led many black congregations to align with less rigid sects.¹¹ Therefore, Congregationalist black churches in the South are quite rare. The congregation of the Wadsworth Congregational Church, however, had differing ingredients that undoubtedly led to its success as a functioning church and school. Rather than a white northern minister coming to organize the church, as was often the case, a former slave and Guilford County native, Reverend Madison Lindsay, returned to begin his missionary work. His many years in the North are reflected in the Wadsworth church building and denomination. Oberlin College, where Lindsay attended, began as a Congregationalist school. It may have been that Lindsay stayed in touch with those in the North, because a letter from 1897 was sent to, "The congregational Sunday school and Publishing Society N.Y.," asking for teachers for the intermediate and primary levels of Sunday school at Dennysville.

9 Wadsworth Congregational Church Archives, in possession of Willie Breeze, Jr., Whitsett, NC

10 Edward D. Smith, *Climbing Jacob's Ladder: The Rise of Black Churches in Eastern American Cities, 1740-1877* (Washington and London: Smithsonian Institution Press for the Anacostia Museum of the Smithsonian Institution, 1988), 101-123.

11 William E. Montgomery, *Under Their Own Vine and Fig Tree: The African-American Church in the South, 1865-1900* (Baton Rouge and London: Louisiana State University Press, 1993), 78-82.

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Wadsworth Congregational Church
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In 1896 when Lindsay embarked on a fund-raising trip to the North, a congregational letter certified that "Rev. Wm Lindsay our Pastor, is an authorized agent for our School and Church. We humbly pray that his mission in the North among the friends of our race will meet a Christian welcome and friendly aid in the way of contribution to our work."¹²

Reverend Lindsay died in 1905 and the church property was deeded for one dollar by "Hanna Huffman, Rosa Clapp, Mary Rankin and other heirs of Wm. Lindsay of Guilford County" to the "Wardsworth [sic] Congregational Church of Guilford County" in 1906.

According to Gloria Whitted, a 74-year-old church member, the church was the focal point of the community, since they were in such a rural area; there was not another institution to bring people together. Mrs. Whitted also said she remembers as a child that there was a school at the church for local children, although she did not attend it herself. She remembers being picked up in front of the old church by the public school bus that took some area children to the Palmer school in Sedalia. The church building also housed many suppers and the annual Thanksgiving dinner, even after the new church building was built. The main activity held there, however, was the Revival held every August. This weeklong celebration of faith was attended by nearly everyone in the community. Education is still stressed in the Wadsworth Congregational Church. Members contribute to a fund to help congregants with college expenses and a large number of members have attended college.¹³

Architectural Context

Early church buildings, dating to pre-1880, are rare in Guilford County because they were regularly replaced or updated; congregations first building a log structure, then a frame building and then often a brick church.¹⁴ There are eleven rural churches, dating to the late nineteenth-century or early twentieth century, documented in the Guilford County inventory, of which five are indicated to be African-American, and the remaining six are presumed to be white by omission of such a statement.

Guilford County contains a small number of intact rural, late-nineteenth and early twentieth century African American churches. Most of these are similar to the Wadsworth Congregational Church built of frame construction with

¹² Wadsworth Congregational Church Archives, in possession of Willie Breeze, Jr., Whitsett, NC

¹³ Interview with Gloria Whitted, Chairman, Wadsworth Congregational Church member, by telephone from Greensboro, July 24, 2002.

¹⁴ H. McKelnden Smith, *Architectural Resources: An Inventory of Historic Architecture: High Point, Jamestown, Gibsonville, Guilford County, NC* (Raleigh: North Carolina Department of Cultural Resources, Division of Archives and History, 1979).

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Wadsworth Congregational Church
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weatherboard, painted white with a front-gable, metal roof, vestibule, a simple one-room plan, and often a bell tower. One such similar church, the McLeansville United Church of Christ built in the early twentieth century, on State Road 2820 near McLeansville, is less ornate in style. The frame church is also front-gabled, but the windows are not pointed Gothic arches and the bell tower is open. Another early twentieth-century church, Thacker's Memorial United Holiness Church, built for a black congregation along State Road 2630 near Brown Summit, has the same frame construction, front gable and vestibule, but no Gothic arched windows or bell tower. In the Summerfield vicinity, the Peace United Methodist Church, by Quakers. This church is quite similar in form and also has the bell tower, but lacks the Gothic Revival influence. This church also served as a school for children, much like the Wadsworth church. This church is frame and weatherboard like the Wadsworth church, but has a double entrance and less detailing in the windows and bell tower. The Bethany United Church of Christ, located off of Palmer Farm Road in Sedalia is also of frame construction with a bell tower. This church, built around 1870, comes closest to Wadsworth's detailing and architectural interest.

Of the churches in Guilford County not listed as specifically African-American, the Mt. Carmel Baptist Church near High Point on SR 1829 is very similar with vestibule, gables and small bell tower.¹⁵ Again, however, it is plainer and lacks the gothic elements found on the Wadsworth church. The Whitsett Methodist Episcopal Church, built in the late nineteenth or early twentieth century is also a frame country church with a narrow, tall vestibule and single entrance. The triangular transom over the entrance is extremely similar to that of Wadsworth Congregational Church, and perhaps they had a shared influence since they are in such close geographical proximity. Erected in the 1920s, the Smithwood United Church of Christ in the Kimseville vicinity, has a more distinct design. Unlike these other churches it has a tall, asymmetrical bell tower and two smaller gables over the vestibule on either side of a double entrance. There are also some bracketed and shingle details. Also built in the 1920s is the Celia Phelps Methodist Episcopal Church near Vandalia Road in the Greensboro vicinity. It is a frame church with a cupola and Palladian window on the original façade. Extremely simple and plain in design is the Lowe Memorial Holiness Church in the Oak Ridge vicinity. This late nineteenth or early twentieth century church is also of frame construction, though on brick piers. The Stokesdale Methodist Church and Cemetery in the Stokesdale vicinity is a mid-twentieth century structure that replaced an earlier frame church of the late 1880's. This fits the pattern of log to frame to brick church construction in the county. All the other churches were of frame construction and date from the late nineteenth to early twentieth century.¹⁶

15 H. McKelnden Smith, *Architectural Resources: An Inventory of Historic Architecture: High Point, Jamestown, Gibsonville, Guilford County, NC* (Raleigh: North Carolina Department of Cultural Resources, Division of Archives and History, 1979).

16 H. McKelnden Smith, *Architectural Resources: An Inventory of Historic Architecture: High*

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The Wadsworth Congregational Church therefore is representative of a form and use of materials in rural churches in Guilford County from the same time period. Yet it is also exemplary in its rare window design and slightly more delicate and graceful details in the windows, transom and bell tower. There is a stronger Gothic Revival influence in the design of the Wadsworth church. The Gothic Revival style became popular in America with the publication of plan books by A. J. Davis and Andrew Jackson Downing in the 1840s and 1850s.¹⁷ Churches, but also often homes and public buildings adopted this style characterized by steeply pitched roofs, prominent vergeboards, and pointed-arch windows.¹⁸ Most popular prior to the Civil War, sometimes buildings built in this style in the early twentieth century, like the Wadsworth church, are referred to as "Neo- Gothic Revival." It is one of the older and more architecturally detailed frame rural churches.

The bell tower, holding a brass bell from England inscribed with Psalm 89:15 and "Presented to the Congregational Church Wadsworth; James J.H. Gregory through the pastor Rev. M. Lindsay," on August 29, 1886. Gregory built his fortune as a businessman in the seed trade and became known as a philanthropist. He not only gave parks and paintings in his native state, but he also donated many books to over fifty southern black colleges.¹⁹ He too presented the church bell to the Wadsworth congregation.

Its remarkable architectural integrity intact, the Wadsworth Congregational Church stands as a testament to the individuals who bravely started this church, like Reverend Lindsay and his northern patrons. It is a fine example of many other African American churches of its kind in Guilford County, now gone or altered, that once served their own black congregations in a changing rural South. Historically and architecturally significant, this structure, designated a Guilford County Historical Landmark in January of 2000, is truly a landmark of its community.

Point, Jamestown, Gibsonville, Guilford County, NC (Raleigh: North Carolina Department of Cultural Resources, Division of Archives and History, 1979).

17 Virginia and Lee McAlester. *A Field Guide to American Houses* (New York: Alfred A. Knopf, 1998), 197-200. These publications include Davis' *Rural Residences* (1837); Downing's *Cottage Residences* (1842), and Downing's *The Architecture of Country Houses* (1850).

18 John J.-G. Blumenson *Identifying American Architecture: A Pictorial Guide to Styles and Terms, 1600-1945* (New York and London: W. W. Norton & Company, 1981), 31.

19 "James J.H. Gregory: Philanthroper, Businessman, Marbleheader." Marblehead Magazine found at www.legendinc.com/Pages/MarbleheadNet/MM/Articles/JamesGregory.html

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Wadsworth Congregational Church
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Alumni records, Former Student File, box # 152. Oberlin College Archives, Oberlin, Ohio.

Blumenson, John J.-G. *Identifying American Architecture: A Pictorial Guide to Styles and Terms, 1600-1945*. New York and London: W. W. Norton & company, 1981.

Interview with Willie Breeze, Jr., Chairman, Wadsworth Historical Restoration Society, Whitsett, NC, July 10, 2001.

Interview with Gloria Whitted, Wadsworth Congregational Church member, by telephone from Greensboro, NC, July 24, 2002.

"James J.H. Gregory." *Marblehead Magazine* found at
www.legendinc.com/Pages/MarbleheadNet/MM/Articles/JamesGregory.html

"Longfellow, Henry Wadsworth." *The Columbia Encyclopedia*, Sixth Edition, 2001 found at
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Montgomery, William E. *Under their Own Vine and Fig Tree: the African-American Church in the South, 1865-1990*. Baton Rouge and London: Louisiana State University Press, 1993.

Rabe, Roberto. "Henry Wadsworth Longfellow: Biography." Found at
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Smith, McKlenden H. *Architectural Resources: An Inventory of Historic Architecture: High Point, Jamestown, Gibsonville, Guilford County, NC*. Raleigh: North Carolina Department of Cultural Resources, Division of Archives and History, 1979.

Wadsworth Congregational Church Archives, in possession of Willie Breeze, Jr., Whitsett, NC.

Wilds, F. Mitchner. "Observations and Recommendations for the Wadsworth Congregational Church." For the State Historic Preservation Office, March 2002.

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**NATIONAL REGISTER OF HISTORIC PLACES
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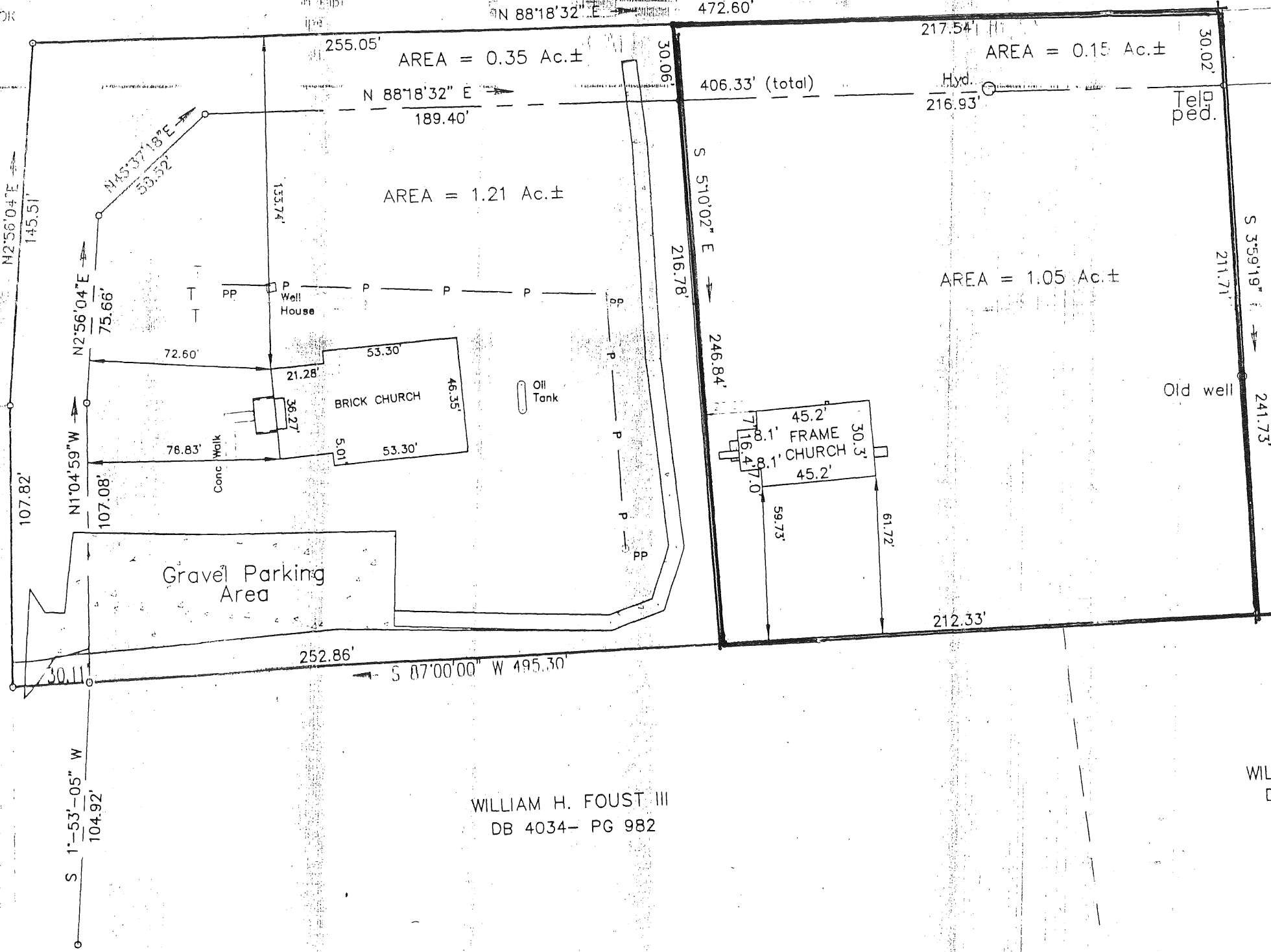
Section 10 Page 1
Wadsworth Congregational Church
Whitsett vicinity, Guilford County, NC

The boundaries of the proposed site for designation extends from the cut-through gravel drive used by parishioners on the west, to Judge Adams Road to the North, to the east boundary line adjacent to property owned by Robert L. Jones and Gloria J. Whitted, and to the south property line dividing the land from that owned by William H. Foust III. The outlined area measures 1.05 acres and is outlined on the survey map, prepared in 1999.

This area is the land still owned by the Wadsowrth Congregational Church out of the original five-acre tract purchased in 1871 by William M. Lindsay. It includes the original 1885 church building, but not the newer, 1977, structure. This designated area includes the 1885 church building and land immediately surrounding it. The front parcel of land now occupied by the new church building is not of historical significance and therefore not included in the area to be designated.

Rock Creek Dairy Road
SR 3056

JUDGE ADAMS ROAD SR 3052



ROBERT L. JONES
CLORA J. WHITTED
DB 4384 - PG 611

WILLIAM H. FOUST III
DB 4034- PG 982

WILLIAM H. FOUST III
DB 4034- PG 982

SURVEY FOR
WADSWORTH CONGREGATIONAL CHURCH
1301 ROCK CREEK DAIRY ROAD - SR 3056
SEDALIA - ROCK CREEK TOWNSHIP - NORTH CAROLINA

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